3.

AN

Impartial Account

OF THE

DOCTRINES

OF THE

Church of ROME:

VIZ.

The Pope's Supremacy.
His Infallibility.
His Power of Indulgence.
The Lawfulness of Equivocation.
No Faith to be kept with Heretick's.
That the Pope hath Power to declare Heresie, and who are Heretick's.
That he may Excommunicate Emperours, Kings and Princes, &c.

SHEWING,

What ROME was in its Pristine Purity; And how it hath degenerated in the several Centuries, by Ushering in those HORRID INNOVATIONS. Proved from their own Authors.

In a LETTER to a FRIEND in the Countrey.

Tantum Religio potuit suadere malorum?

Licensed, *WILLIAM JANE,*
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An Impartial Account of the Doctrines of the Church of Rome.

SIR,

TO deal ingenuously with you, I cannot be of their Opinion, (be they who they will) who think the present Plot either a Trick of State, or a Puritanical Design upon the Papists. This I am easily perswaded to believe, because of that ill Aspect it hath upon the former. And that it is neither a Design managed by a few discontented Persons, nor a Contrivance of the *Jesuits* only, I am very well satisfied, because I know that the former had no reason for their Revenge, nor any pretence, either from ill usage or Persecution, to raise their Spleens. And for the latter, though I am assured that they are a sort of active, zealous and hot-brain'd *Furioso's*, and do not doubt but that they have a very great Hand in this Business; yet can I not consent that they are the only Persons concern'd in it. I am apt rather to look upon it as a Design of the *Papists* in general, than of the *Jesuits* in particular; And this I am the rather induc'd unto, because of those few Persons who have been already discover'd among the *Ecclesiasticks*, all are not of that Order; And among the *Laicks* some there are who are no great Lovers nor Admirers of them. But the Argument which doth most fortifie my Belief hereof, is taken from the Consideration of the avowed Doctrine and Principles of the Church of *Rome*, and its constant Practice (whenever it had power) correspondent thereunto.

If therefore I shall make it Appear, that the declared Doctrine and avowed Principles of that Church, are such as do directly tend to the promoting and encouraging Acts of this Nature, and that in all Ages (unless interrupted by want of power or opportunity) their Practices have been constantly correspondent to those Principles; I shall not need to give you any further Character whereby to know what sort of Persons they are, who are engaged in this Conspiracy.

I shall begin with their Doctrine and Principles, and to make good that part of their Character, I shall offer some Instance, and those such as are not the private opinions of some particular Men, or some particular Society of Men only, but the declared Doctrines of their Church, *VIZ.*

☞ *The Pope's Supremacy*; *His Infallibility*; *His Power of Indulgence*; *The Lawfulness of Equivocation*; *And that no Faith is to be kept with Heretick's*; *That the Pope hath Power to declare Heresie, and who are Heretick's*; *To Excommunicate Emperours, Kings and all Magistrates*; *To absolve all their Subjects from their Obedience*; *To depose and dethrone them, and confer their Kingdoms on others*; *And that so soon as any one is Excommunicate*, ipso facto *his Subjects are absolved from his Government, and from the Oath of Allegiance whereby they were bound unto him.* This is the now Declared and Avowed Doctrine of the Church of *Rome*. But *Ab initio non fuit sic*; This, like many other things in their Religion, is but a meer Innovation.

The Time was when Pope *Gregory* the Great could say to the Emperour *Mauritius*, *Vobis obedientiam præbere desidero*, I desire to give you due obedience. And that Pope *Leo* with great submission made suit to the Emperour *Theodosius* to have a Synod called. The Time was when no man durst presume to ascend the Papal Chair, till by the Authority of the Emperour he was Licensed so to do. The time was when the Popes of *Rome* dated their Apostolic Letters with the Stile of the Reign of their Lords the Emperours, till Pope *Paschalis Anno Domini* 1070. changed the Stile, since whose time the date of their Epistles do only Note the year of their own Apostleship or Papacy.

'Tis true, that before they came to this height, they did make frequent Attempts, and in several Councils did very much struggle for Primacie: but then they were so modest as only to desire a Priority of Order; And yet it was not without great difficulty, and a great Expence both of Time and Treasure that they obtained this. The *Greek* Church then did, and to this day do oppose it. Insomuch that *Michael Paleologus* Emperour of the East, after his Death, was denied an honourable Burial, because in this Point he had submitted to the Church of *Rome*.

But in the Western Church they have been so successful in their Attempts, that they have improved their *Primacie* into *Supremacie*, and their *Priority of Order* into an *Arbitrary and boundless Tyranny*.

The Possession of this Jewel was a long time contended for by the Patriarchs of *Constantinople* and *Rome*, both of them laying claim to it. In the days of the Emperour *Mauritius*, *John Nesteutes*, (so stiled because of his great Temperance,) was Patriarch of *Constantinople*, who though he was a very temperate man, yet he was very proud and haughty; And seeing that the Imperial Seat was then in *Constantinople*, and that *Rome* was then besieged by the *Lombards*, he thought he had a fair opportunity to advance his own above all other Chairs, and therefore caused himself to be stiled *The Oecumenic or Universal Bishop*, to whom *Pelagius* 2. and *Gregory* the first, surnamed *The Great*, mightily opposed themselves: *Gregory*, in opposition to that arrogant Title which *John* assumed to himself, caused himself to be stiled *Servus Servorum Domini*, i. e. *The Servant of the Servants of the Lord*; And in his Epistles to *Mauritius* touching this matter, he calleth this proud Title which *John* had assumed, *A Name of Vanity, a Prophane Stile, Antichristian, and the Usurper of it, The Fore-runner of Antichrist*; So far was the then Bishop of *Rome* from affecting the name or thing.

But when *Phocas* had not only conspired against, but basely murdered his Master *Mauritius*, together with his Wife and Children, and taken upon him to Rule the Empire; The Patriarch of *Constantinople*, for opposing this cruel Parricide, fell into disfavour; which *Bonifacius* 3. (next Successor but one to *Greg. Magn.*) observing, stept in, and unwilling to lose so fair an opportunity, and by flattering that cruel Murderer, obtained of him to be stiled *Universal Bishop*, and that the *Church of Rome* should be called the *Head of all other Churches*.

Thus you see how they came by this gaudy and glorious Title, *This Name of Vanity and Badge of Antichrist*. And how well they have kept it since, with what care and caution they have preserved it, how tender they have been over it, how impatient to have it question'd, with what zeal they have always maintained and defended it, and how much they have improved it to their own advantage, will appear by that Train of Instances I am now about to offer to you.

Their Angelical Doctor *Aquinas*, so much own'd and reverenc'd by all of them, being an un-exceptionable Witness, shall be the first I produce to make good my Charge against them. As to the first Branch thereof he is very positive, for he tells us, *That whosoever resisteth the Authority of the Church of* Rome, *is guilty of Heresie*: And he further explaineth himself when he adds, *That this Authority doth principally reside in the Pope*. And what shall be done with these Hereticks, he instructs us, *For*, saith he, *they may be lawfully put to death by the Secular Power, and deprived of their Goods, yea, though they do not infect others*. And he further adds, *That they may more justly be punished with death, than those who are guilty of High Treason, or Coining false money*.

Quicunque resistit Authoritati Romanæ Ecclesiæ, Hæresin incurrit. Quæ quidem Authoritas principaliter residet in summo Pontifice. *Th. Aq.* 22. qu. 11. 2, 3.

Hæretici possunt justè occidi in judicio Seculari, & rebus suis privari, etiamsi alios non corrumpant; magis quàm rei crimine læsæ Majestatis, vel quàm cudentes falsam monetam. *Idem* 22. q. 10, &c. & qu. 11. 3 6.

By this Doctrine you see, all who are not of the *Romish* Persuasion, or to speak more properly, all who do not truckle under, and submit themselves to the Pope's Authority, are reputed Hereticks, and all such as are destin'd to Ruine and Destruction; so that we can promise our selves no security. That any of us do live, enjoy our Religion, our Liberty and our Estates, next to the divine Goodness and Protection, we owe it only to their want of power and opportunity; For, *Non deerit virus, nisi desunt vires*. It ought there-

therefore to be our great care *ut desint vires*, that they never gain so much power over us, as will enable them to execute this their barbarous and bloody Doctrine upon us.

The mischievous consequences hereof are at first sight evident to every one, that hath but half an Eye open. But to make them, if possible, more plain, I shall shew you what strange Superstructures they have built upon this Foundation, and how by Vertue thereof they always have, and still do greatly trouble the whole Christian World. The first I shall mention is that Position of theirs,

That Faith is not to be kept with Hereticks.

Who are Hereticks *Tho. Aquinas* hath already told you, and that no Contracts, Leagues, Societies, Promises, Vows or Oaths are a sufficient security to such, when they have to do with those of the Church of *Rome*, this Position plainly demonstrates. And that this is the avowed and declared doctrine of that Church, we have the Suffrage of a whole Council of Bishops, *viz.* The Council of *Constance*, by whom this Doctrine was own'd, affirmed and practised. And *John Huss*, *Hierom* of *Prague* and *Savanarola* felt the mischief of the Violation of Publick Faith. The same thing was also fiercely disputed in the Diet at *Worms*, in the Case of *Luther*. And had not *Cæsar* been a better Christian than the Ecclesiasticks, and more a Gentleman than his Holiness; *Luther*, notwithstanding his safe Conduct, had not return'd safely from thence. But lest any secular Princes hereafter, should, either through scruple of Conscience, or in Point of Honour, think themselves obliged to keep their word, and so hinder them of their Prey when it is in their hands; the Doctrine is now emproved, and we are told, *There are two distinct Tribunals, and the Ecclesiastical is the Superior; and therefore, if a secular Prince gives his Subjects a safe Conduct, he cannot extend it to the Superiour Tribunal, nor by any Security given hinder the Bishop or the Pope to exercise their Jurisdiction.*

Becanus in Theol. Scholast.

Now this Position is supported by two others, *viz.*

The Pope's Power of Dispensation; And the *Lawfulness of Equivocation.*

Where these Conspire together, it is impossible that any Oaths or Contracts, Vows or Promises should stand before them. And if these will not, what Tye can hold them fast?

That *the Pope is absolutely above the whole Church, and above a General Council, so as he acknowledges no Judges on Earth over himself*, is confidently Asserted by *Bellarmine*. And with him *Martin Azpileveta*, the *Navar* Doctor agrees, when he saith, *The Pope is subject to no Man, nor is he Accountable to any Humane Law.* And he seems to give a Reason of this Assertion afterwards, when he tells us, *That the Pope hath Jurisdiction over all Christian People, granted immediately to himself by Christ.* And that by Vertue of this Superiority he hath Power to dispense with the Canons and Decrees of Councils at his pleasure: This is so great a Jewel in his Tripple-Crown, that as it was not without great difficulty obtain'd, (being Condemn'd by two General Councils, that of *Constance Anno Dom.* 1415. and that of *Basil* 1431.) so will it not easily be parted with.

Lib. 2. de Concil. c. 17.

Papa nulli homini vel legi humanæ quoad pœnam subjicitur. *Enchirid. p. 738.*

Papa habet in omnes Christi fideles Jurisdictionem immediatè sibi à Christo concessam. *Idem p. 883.*

And that he hath Power, not only to dispense with the Decrees of Councils, but with the Laws of God, the Law of Nature, and all Vows, Oaths, Contracts and Promises among Men, is so known an Article of the Papist's Faith, that he must be but little acquainted with them, who is ignorant thereof. And of so great profit and advantage, both to the Pope himself and his Courtiers, that he that questions it, touches the Apple of their Eye.

Yo. Aq. 22. q. 9. Art. 9. 3m. *If a Man have taken an Oath of a thing lawful and honest, and in his Power, yet if it hinders him from doing a greater good, the Pope can dispense with his Oath, and take off the Obligation,* saith one of the most moderate of them, *Canus* Bishop of the *Canaries. Relect de pœnitent.*

If any Man have Promised a Woman to Marry her, and is betrothed to her, and hath sworn it, yet if he will before the Consummation enter into a Monastery, his Oath shall not bind him, his Promise is Null; but his second Promise, that shall stand. This is established, and whosoever denies it is Accursed by the Council of *Trent. Sess.* 8 *Can.* 6.

If a Case happen wherein the Pope hath no right to interpose with a Dispensation, yet the plenitude of his Power can supply that defect. By Vertue of this did Pope *Clement* 5. condemn the Order of Knights Templers, saying *Though by right we cannot do it, yet by the fulness of Power we condemn the said Order.*

Quanquam de jure non possumus, tamen ex plenitudine Potestatis dictum Ordinem reprobamus.

The Pope can dispense always, and in all things where there is cause and in many things where there is no cause, sed sub majori pretio, *under a greater Price,* said the Clerk of the Datary.

But *Mosconius* in his Books of the Majesty of the Militant Church, goes farther: for he tells us, *That the Pope can dispense* supra Jus, contra Jus, *above Law, and against Law and Right;* And he gives us this Reason; *For,* saith he, *the Pope's Tribunal and Gods is but one, and therefore every reasonable Creature is subject to the Pope's Empire.*

Arch-Bishop *Usher* citeth a certain *Roman* Doctor, whom though he doth not name, yet he gives us these Hints, *B. P. Ἐξέτασ. Epistol. I. R. Impres. An.* 1609. The Gentleman's business was to wipe off the Imputation of Cruelty from the Powder Plot; And he gives this Reason for it, *Because both Seeds and Root of an evil Herb must be destroyed;* And taking Notice of the Oath of Allegiance imposed on them, he laughs aloud at the Simplicity of it; His words are worth remembring, *Sed vide in tanta astutia, quanta Simplicitas!* &c. *But see what Simplicity here is in so great craft! When he had Placed all his security in that Oath, he thought he had framed such a manner of Oath, with so many circumstances, which no man could any way dissolve with a safe Conscience. But he could not see, that if the Pope dissolve the Oath, all its Knots, whether of being faithful to the King, or of Admitting no Dispensation are accordingly dissolved. Yea, I will say a thing more admirable; You know, I believe, that an unjust Oath, if it be evidently known to be such, or openly declared such, it obligeth no man: That the Kings Oath is unjust, is sufficiently declared by the Pastor of the Church himself. You see now that the Obligation of it is vanished into smoke, and that the Bond which so many wise men thought was made of Iron, was less than straw.*

It would be endless to produce all that may be drawn out of their own approved Authors touching this Business. I shall therefore only add one or two Instances of the concurring Practice of their Holy Fathers, which done, will sufficiently demonstrate, that this is the declared and avowed Doctrine of their Church.

In the Year 1525. was the Battel of *Pavia*, between *Charles* the fifth Emperour, and *Francis* the First of *France*: In the Battel the *French* King was taken Prisoner, and carried to *Madrid* in *Spain*, where he continued for many Months under Confinement; But at length, upon an Oath by him taken, whereby he obliged himself in several things to the Emperour, he was enlarged, and returned to his own Kingdom. Pope *Clement* the seventh sent to Congratulate with him, but that was not all, his business under-hand was, to Engage him in a Confederation against the Emperour; which being Ratified in *Cugvas*, *May* 22. 1526. between the Pope, the *French* King, and the Princes in *Italy*, under the Name of the most

Hist. Concil. Trid. l. 1.

Holy

Holy League, the Pope absolved the King from the Oath taken in *Spain*, for the Observation of the things agreed upon, and so gave him leave to be Perjur'd.

Pope *Clement* the eighth did very much press the *French* King to joyn with *Spain* in the Invasion of *England*; But he was answered, *That the King was Tyed by an Oath to the Queen of* England. To which the Pope Replied, *That the Oath was made to an Heretick, but he was bound in another Oath to God and the Pope, that Persons under the degree of Sovereign should indeed keep their Covenants, but Supreme Princes may without any danger to their Reputation, make Covenants and break them, lie, betray, &c.*

Card. Ossatus Epist. 87. ad D. de Ville-roy.

If the Authority of their own Approved Writers, and the Suffrages of their Holy Fathers, the Popes, whose Judgment and Practice always have been, and still are consonant thereunto, may suffice to Notifie the Avowed and declared Doctrines of their Church; We have, you see, both these setting their Hands and Seals hereunto.

And how mightily that Position of theirs, (*That Faith is not to be kept with Heretics*) is supported hereby; and how mischievous an Influence this Doctrine hath upon all the Affairs of Mankind; doth plainly appear. For, so long as these Men believe, that they either are, or may be dispens'd with when they please, what Scruple will they make of falsifying their Vows, breaking their Oaths, violating their Promises, or making void their Covenants, when they have but the least hope of gaining any Advantage thereby? What duty can Parents expect from their Children, whilst such a *Corban* is allowed them? What Obedience can Sovereigns hope for from their Subjects? What Fidelity can one Friend look for from another? What security can any man have in having to do with Men of this Persuasion? What certainty is there, either in their Promises to God, or Faith to Men, seeing both the one and the other are in the Pope's power to dispense with; Nay, though they swear that they will not procure a Dispensation, nor believe it in the power of any one to dispense with them; yet can they as well be dispens'd with for that Perjury as the other, so that it is impossible to Tye them so fast, but the Pope can unloose them.

But this Article of their Faith, (*That Faith is not to be kept with Heretics*) hath not only this to support it: It hath another Crutch also to lean upon, and that is

The Doctrine of Equivocation;

Which is a main Pillar in this Rotten Fabrick. By Vertue hereof they can make insignificant all Oaths and Promises, deceive the Questions of Magistrates, conceal their Names and tell false ones, elude all Examinations, and say any thing that may serve their own Interest and Advantage. Though we must confess, that this Doctrine is not so publickly owned in their Church as the former, yet those whose Practices are correspondent thereunto, find Warranty for their so doing herein. Whosoever questioneth the lawfulness of it, is not only look'd upon with an ill Eye, but severely Censured by many of their great Doctors and Casuists; Father *Barnes*, who wrote a Book against *Lying* and *Equivocating*, was suspected for an Heretic, and smarted severely under their Hands for it. *Emmanuel Sa, Sanchez, Emonerius, Navar, Diana, Cardinal Cajetan*, and *Cardinal Tolet*, having Enumerated several Instances thereof, at last concludes, *Many say the same thing, whose Doctrine any man may follow with a safe Conscience.*

Hoc multi dicunt, quorum sententiam potest quis tuâ conscientiâ sequi. *Instruct. Sacerdot. l. 5. c. 27.*

I might add many Instances out of their own Writers, but this is so known a practice of the Members of that Church, and so much Countenanced by their Church it self, that it is obvious to every one. And how great a Support this is to that Position of theirs before-mentioned, is plain; for to dissolve all their Oaths and Promises, and make void their Faith given, they need be at no greater charge or trouble, than only the pretence of a mental Reservation.

Thus have I given you one Instance, in that Assertion of theirs, (*That Faith is not to be kept with Heretics*) which Assertion being more an Adjective than to stand by it self, they are forced to support it with two Crutches, known by the Names of DISPENSATION and EQUIVOCATION, the mischievous Influence of which Triumvirate upon all Humane Societies, is but too palpable.

My next Instance shall be in the Doctrine of

The Pope's Supremacy.

By which they Exalt him far above all Principalities and Powers, making him not only an Uni-

 versal

versal Bishop, and his Church the Head of all other Churches; but avouching,
Bellarm. de Concil. l. 2. c. 17. *That he is absolutely above the whole Church, and above a General Council, so as he acknowledges no Judges on Earth above himself.* And as if all this were too little, ascribing unto him an absolute Sovereignty and uncontroulable Dominion over Emperours, Kings and all Magistrates, by Vertue whereof he hath power to Excommunicate them, or any of them, to absolve all their Subjects from their Obedience, to depose and dethrone them, and confer their Kingdoms on others.

Though the Pope's Claim to be *Episcopus Episcoporum, the Universal Bishop, Head of the Church, and above a General Council*, be a meer Novelty and Innovation, the up-start brood of noted Ambition, such a thing as Simple and pious Antiquity abhorr'd to think of; The former bearing Date only from the Usurpation of Pope *Boniface* 3. And the latter having been since condemned by two of their own General Councils, *viz.* That of *Constance*, and that of *Basil*, yet now they are look'd upon as certain and Fix'd Points of their Faith, and eagerly defended by their most Approved Writers, to be the undoubted and inherent Right of St. *Peters* Successors; And no wonder, for they do not stick to tell us, *That the Pope is a God upon Earth; That the Sentence of God and the Pope is one and the same thing.* As also *the Tribunals and Courts of God and the Pope, and to doubt of the Power of the Pope, is as much as to doubt of the Power of God.* Now if these things be true, which in their Books are laid down as infallible Maxims, *the Universality and Headship, Superiority to Councils*, and what not, do by a necessity of consequence belong unto the Pope. But how monstrous Blasphemy this is against God, and how destructive of all Order and Government in the World, is but too notoriously manifest. And that this is the Avowed Doctrine of their Church, is so well known by them, so willingly owned, and upon all occasions so hotly contended for and maintained, that they will not put us to the proof of it.

But this is not all, It is not enough for their *Lord God the Pope* to be *Head of the Church*, but he must be so of all the World too: He must have the Power of both Swords, Spiritual and Temporal, in his own Hands. All Emperours, Kings and Princes must hold their Crowns and Scepters in Fee from him, and that not in Fee simple neither, but only as Tenants at Will, liable to his Censure upon all occasions, and upon no occasion sometimes; subject to be Excommunicated, Deposed, Dethroned and Dispossessed of their Temporalties, whenever he pleaseth, or is displeased rather.

Though this be one of their dearling Doctrines, yet sometimes (especially when they want power and opportunity) they will either deny, excuse or palliate it as much as they can. And therefore for the proof of this, I shall endeavour to produce such Evidences as they themselves shall not be able to deny, and may suffice to convince any man, that this is not only the Doctrine of their Church, but the most beloved Doctrine thereof.

The first Evidence I shall produce for this, is their great Champion, who
De Rom. Pontif. l. 5. c. 6. & 7. tells us, *That the Pope hath a supreme Power of disposing the temporal things of all Christians in order to a spiritual good. And that the Ecclesiastical Republick can command and compel the Temporal, which is indeed its subject, to change the Administration, to depose Princes, and to appoint others, when it cannot otherwise defend the Publick Good.*

Suarez, a *Portugez*, and Professor in the University of *Conimbra*, maintain-
Defens. Fid. Cath. l. 3. cap. 23. sect. 10. & sect. 21. 20. eth, *That the Pope hath Superiority over Kings as Subjects, to depose them, not only for spiritual Crimes, as Heresie and Schism, but for temporal faults, because a Tyrannical Government tendeth always to the destruction of Souls: And that when a King is sentenced by the Pope to deprivation or death, the Executioner who is first in Place, is he to whom the Pope shall commit the Authority. And if there be no Direction or Assignation in the Sentence, special or general, then* de Jure *it appertains to the next Successor, so as the Successor be apparent, and also that he be a Catholic. But if he be doubtful or no Catholic, then it devolves to the Commonalty of the Kingdom.* And he further adds, *that this Power is more necessary over Princes than over Subjects.*

Cardinal *Tolet* says, and is commended by others for it, *That when a*
Concer. Eccl. in angl. §. 336. *Prince is Excommunicate, before the Denunciation, the Subjects are not absolved from their Oath of Allegiance, yet when it is denounced, they are not only absolved from their obedience, but are bound not to obey, unless the fear of Death, or loss of Goods excuse them:* which was the Case of the English Catholicks in the time of King Henry the Eighth.

But

But *Gregory de Valentia* goes further, and saith, *That even before the Sentence is declared, though the Subjects are not bound to it, yet lawfully they may deny obedience to an Heretical Prince.* Tom. 3. de p. 1. qu. 12. punct. 2.

And *F. Creswel* says, *That this is the Sentence of all Catholicks, that Subjects are bound to expel Heretical Princes, if they have strength enough; and to this they are obliged by the Command of God, the most strict Tye of Conscience, and the extreme danger of their souls.* In Philopat. sect. 2. N. 160. & 161.

So that you see, that this is not only their Doctrine; but that nothing with-holds the execution of it, save only their want of strength and power. And for this reason *Dominicus Bannes* excuseth the Papists of *England* and *Saxony*, for not putting this power in execution; His words are these, *Quando adest evidens notitia, &c. When there is evident knowledge of the Crime, Subjects may lawfully exempt themselves from the Power of their Princes, before any declaratory Sentence of a Judge, so they have but strength to do it. Hence it follows, that the faithful (Papists) of* England *and* Saxony *are to be excused, that do not free themselves from the Power of their Superiours, nor make war against them, because commonly they are not strong enough to manage these wars, and great dangers hang over them.* You see how far they are to be trusted, just so far as they are disabled. Nothing but want of Power can excuse them for not putting in Practice this barbarous and bloody Doctrine. In Thom. 22a. qu. 12. Art. 2.

Suarez saith, *Post sententiam, &c. After sentence is past, a Prince is altogether deprived of his Kingdom, so that he cannot by just Title possess it; therefore from thence forward, he may be handled as a meer Tyrant, and consequently any private man may kill him.* Defens. fid. Cath. l. 6. c. 4. Sect. 14.

And lest any should scruple at this, because we are commanded *to obey Kings, not to speak evil of them, not to curse them, no, not in our hearts.* *Bellarmine* takes off that Objection, by telling us, *That the Pope can make, that he who is a King shall be no King, and then they are disobliged.* So that they may kill the man, and yet not hurt the King. And in this School certainly, did our late Rebels in *England* learn that nice distinction between the *Politic* and *Personal Capacity of a King.* Contra Barel. c. 7.

But *Mariana* the Jesuite is more bold, and roundly tells us, *That all this may be done* Quacunque Arte, *by any way or means, by Poison, by Poniards, or any secret Contrivance whatsoever, and that not only lawfully, but with glory and commendations.* De Reg. Instit. l. 1. c. 7.

The Order of *Jesuits*, which is now the greatest and most glorious in the Church of *Rome*, are indeed the Grand Patrons of this King-killing Doctrine, and the most zealous Maintainers and Practicers of it. And here I cannot forbear to shew you with what solemnity they prepare their Instruments for this service. I shall give it you as I find it set down by Mr. *Geree* in his Ecclesiastical History of *France*. Cent. 16. p. 67.

☞ When they have made Choice of an Instrument whom they think meet for this King-killing Service, they do not put him upon it till they have first raised and fitted his spirit for it by these means. First, they bring him to a very private place, in a Chappel or Oratory, where the Knife lies wrapt up in a Cloth with an Ivory Sheath, with divers Characters and *Agnus Dei's* upon it. They draw the Knife and bedew it with holy water, and hang upon the Haft of it some Beads consecrated, with this Indulgence, *That so many blows as he gives in killing the King, so many souls shall be deliver out of Purgatory.* Then they give the Knife to him, commending it to him in these words, *O thou chosen Son of God! Take to thee the Sword of* Jephta, Sampson, David, Gideon, Judith *of* Maccabeus, *of* Julius *the second who defended himself from the Princes by his Sword. Go and be wisely courageous, and God strengthen thy Hand.* Then they all fall upon their Knees with this Prayer. *Be present, O ye Cherubims and Seraphims, be present ye Thrones, Powers, holy Angels: Fill this Vessel with Glory, give him the Crown of all the holy Martyrs; He is no longer ours, but your Companion. And thou, O God, strengthen his Arm, that he may do thy Will; Give him thy Helmet, and wings to fly from his Enemies; Give him thy comforting Beams, which may joy him in the midst of his sorrow.* Then they bring him to the Altar, where is the Picture of *Jaques Clement*, who killed King *Henry* the third of *France*, the Angels protecting him; And then they shew him a Crown of Glory, and say, *Lord, respect this thy Arm, and Executioner of thy Justice.* Then four Jesuits are appointed privately to talk with him; they tell him that they see a divine Lustre in his Face, which moves them to fall down and kiss his Feet: And now, say they, he is no more a mortal man. They envy his happiness, every one sighing and saying, *Would God I were in your Room, that I might escape Purgatory,*

 and

[*Pope Zozimus* ... they pretend to work, and to be troubled after all ... sometimes affright him with terrible Apparitions in the Night, and sometimes have the Virgin *Mary* and the Angels appear, &c.]

Thus you see with what Solemnity they prepare their Instruments, how blasphemously they pre[tend] some to call upon God to patronize their Treason and Murder, and how unsafe all Princes are, if they happen to fall under the displeasure of these holy Men.

But I know it will be said, *That this is but the private opinion of some Doctors, not the Doctrine of the Church of* Rome; And usually when any Attempts of this Nature happen to prove unsuccessful, then to excuse the rest, the blame is laid upon some Male-contents of the *Jesuits*-Order: But by what hath bin already said, you see 'tis plain, that not only the *Jesuits*, but several others of their most Approved Writers do earnestly contend for the same thing. And whosoever will but take the pains to examine the *Canonists* in the Church of *Rome*, they will find them zealous Maintainers thereof, and that upon the Authority of the *Decretals*, the *Canon Law*, and the *Decrees of Councils*. Now in such things which are not in their Creeds and publick Confessions, from whence should we know the Doctrines of their Church, but from their chiefest and most leading Doctors?

But to put the matter out of all doubt, If I shall make it appear unto you, that their Holy Fathers the Popes have all along not only countenanced this Doctrine, but by their avowed Judgements and correspondent Practices, always owned and approved the same; You will need no further Evidence to prove this to be the Doctrine of their Church.

Pope *Gregory* the seventh in an Epistle of his, saith, *That the Pope may use the Arms of the Empire, that Princes must Kiss his Feet, that it is lawful for him to depose Emperours, that he is no Catholick Person, nor to be accounted, that agrees not with the Church of* Rome; *That he may absolve Subjects from their Fidelity, &c.*

Ep. l. 2. ep. 55.

Pope *Urban* the second in a *Decree* of his, peremptorily declares, *That they are no Homicides who kill such as are Excommunicate.*

Epist. apud Ivon. in 6.

Quid habet Imperator Imperium nisi a nobis? &c. Whence hath the Emperour his Empire but from us? All that he hath he receiveth from us, and it is in our Power to give it to whom we please, saith Pope *Hadrian*.

In cap. licet de jure Jurand.

Pope *Innocent* the fourth saith, *That the Emperour is the Pope's Advocate, and sweares to him, and holds his Empire of him.* But this place is too high and honourable for an Emperour, and therefore a lower must serve his turn. *Per Canonicum, &c.* The Emperour is (of course) made a Canon and Brother of the Church of Lateran. Yet lower, He *shall be the Server of his Holiness's Table, and set on the first dish, and hold the Basin for his hands. He shall be the Train-*

Lib. Sacr. Cerem.

Ibid.

Bearer to the Pope in his Walking Processions. He shall be the Quirie of his Stable, and hold his Stirrup when he gets upon his Horse. He shall be his very Porter to carry his Holiness on his Shoulder. And all this not out of good-will only, but out of duty.

Thus you see the great *Augustus* greatly lessened, being made a Drudge and Vassal to his Subjects, loosing all his Sovereignty in a presence of Piety; whilst not only his, but the Crowns and Scepters of all other Kings and Princes are Trampled under Foot by Papal Tyranny.

Pope *Paul* the fifth, in the Quarrel which happned between him and the State of *Venice*, is very full and peremptory in his determination of this Point, for he tells the *Venetians*, *That the Temporal Power of Princes is subordinate to the Power Ecclesiastical, and subject to it. That he hath Power to deprive Princes of their Estates for their faults in their Government, yea, (though they have not committed any fault) when the Pope shall judge it fit for the good of the Church. And that he may free Subjects from the Oath of Allegiance which they owe unto their Princes; In which Case they are obliged to cast off all Subjection, and even to pursue their Prince, if the Pope command it.*

And the Doctors of his time, who either by his Order or Approbation, or both, wrote upon this subject, did most of them speak very plainly, telling us, *That the Pope hath all Authority in Heaven and Earth, both Spiritual and Temporal, over all Princes in the World, as otherwise than over his Subjects and Vassals; That he might correct them for any fault whatsoever; That he is a Temporal Monarch over all the Earth; That Men might Appeal to him from any Temporal Sovereign Prince; That he might give Laws to all Princes, and annul those that were made by them. That the Ecclesiasticks are not subject to the Prince, no, not in Case of Treason; And that they are not bound to obey their Laws, unless it were vi directiva. That they owe not unto their Prince, either Contribution, Cu-*

stom

Sons of Obedience. That the Pope cannot err or fail, and therefore he is necessary to shew his Commands, be they just or unjust; That though all the World differ from the Pope, yet it is meet to yield to him, and he is not excused from Sin who follows not his Advice, though all the World judge it to be false.

Thus you see the Judgement of their Holy Fathers the Popes, the Successors of St. *Peter*, their Universal Bishops and Supreme Heads, exactly agreeing in every thing with that of their Approved Doctors before-mentioned. And if all this will not suffice to Acquaint us what is the Doctrine of the Church, I cannot imagine by what way or means we shall ever come to the knowledge of it.

Yet to make the Business (if possible) more plain and evident, I shall to their Principles add the Notice of their Practices, *i.e.* I shall shew you, that ever since *Boniface* the third obtained of the Parricide *Phocas* for Himself and Successors, that Gaudy Title, that Name of Vanity, that Badge of Antichrist, (as Pope *Gregory* the Great, his Predecessor, thought fit to call it,) they have in all Ages, and at all times, unless when hindred by want of power and opportunity, not only stiffly defended, zealously maintained, and greatly improved this Doctrine to their own advantage, but also practised the same, to the great prejudice of Emperours, Kings and Princes, and the Peace of the whole World.

CENT. VII.

It was in the beginning of this *Centurie*, that *Boniface* the third obtained for Himself and Successors to be stiled the *Universal Bishop*, and that the Church of *Rome* should be called *The Head of all other Churches*. And in this *Centurie*, though they did Exercise this Power in Lording it over other Churches, yet we do not find that they did presume so far, as to extend it to a Superiority over Kings and Princes, and a right to dispose the Temporalties of Kingdoms. But it was not long that they kept within these Bounds; For

CENT. VIII.

In this *Centurie Leo Isaurus* Emperour of *Constantinople* was Excommunicated by Pope *Gregory* the second, his Country given away to the *Lombards*, whereby he and his Successors lost all the Western Empire, which the Pope and the *French* King afterwards shared between them.

Childericus King of *France*, by the Advice and Authority of Pope *Zacharias* the First, had his Head shaven, was thrust into a Monastery, and *Pipinus* Son of *Carolus Martellus* (who was but a Subject and Servant to the King) was at the Command of *Zacharias*, by *Bonifacius*, Anointed King of *France*.

Constantinus Copronymus Emperour of the East, had caused Images to be demolished, for which cause Pope *Paul* the first sent Embassadors to him, willing him to restore the Images of the Saints, and threatned to Excommunicate him, if he refused to be obedient to his Counsel.

CENT. IX.

Pope *Hadrian* the second, imperiously Commanded *Carolus Calvus* King of *France*, to prefer one *Hincmarus* Bishop of *Laudunum*, and Nephew to *Hincmarus* Bishop of *Rhemes*, to the end that his Cause might be Judged by the Apostolick Seat. This Command the King (as he had good reason for it,) took in very evil part, and sent back this Answer to the Pope, *That the Kings of France had ever been Sovereign Lords in their own Country, and not Vice-gerents and Vassals to Bishops; and that he would not Permit any man, who had been condemned in a Lawful Council in his own Country, viz. in the Council of* Aeciniacum, *to make Appellation to* Rome.

Pope *Stephanus* the fifth disannulled the Inauguration of the Emperour *Arnulphus*, and Anointed *Albert* or *Lambert*, Marquels of *Tuscia*, to be Emperour.

CENT. X.

Pope *John* the twelfth, being displeased with *Hugh Capet* King of *France*, for not Appealing to him for Confirmation in his new Royalty, disannulled the Decrees of the Council of *Rhemes*, and Excommunicated the Bishops.

CENT. XI.

Henry the fourth, Emperour, was Excommunicated by Pope *Gregory* the seventh, his Subjects absolved from their Obedience; *Rodulph* Duke of *Sweden* and *Burgundy* set up against him, to whom a Crown was sent by the Pope, with this Inscription. *The Rock gave the Crown to Peter, and Peter gives it to Rodulph.* What horrible Vexations this Noble Emperour endured from this Pope, as also from *Victor* the third and *Urban* the second, his Successors, Histories are so full, that I shall forbear to give you any Relation of them.

CENT. XII.

Pope *Paschalis* the second Excommunicated the Noble Emperour *Henry* the fourth, as three of his Predecessors before had done *Gregory* 2. *Victor* 2. and *Urban* 2. He stirred up *Henry* the Fifth against his natural Father *Henry* the fourth, and caused the Body of the Noble Emperour *Henry* the fourth, (who died at *Leodium*) to be raised out of his Sepulchre, to be carried to the Town of *Spire*, and to want the honour of Christian Burial five years. Such was the Antichristian pride and barbarous inhumanity of this Holy Father.

Frederick the first, surnamed *Barbarossa*, was Excommunicated by Pope *Adrian* the fourth, and Pope *Alexander* the third, and was forced to come creeping to the latter; And in St. *Mark's* Church in *Venice* to Kiss his Feet, and crave Absolution. When he Kneeled down at the Pope's Feet, the proud Pope set his Foot upon the Emperour's Neck, and abusing the words of Holy Scripture, said, *Super Aspidem & Basiliscum ambulabis, & conculcabis Leonem & Draconem*, i.e. *Thou shalt go upon the Lion and Adder, the young Lion and the Dragon shalt thou tread under thy Feet.* The Emperour answered, *Non tibi sed Petro*, i.e. *Not to thee, but to St.* Peter; But the proud Pope replied, *Et mihi & Petro*, i.e. *Both to me and St.* Peter *thou dost this Homage.*

It was the same Pope *Alexander* the third, in whose days *Thomas Becket* Arch-Bishop of *Canterbury* was slain, who being displeased thereat, though with much ado, he admitted the Purgation of *Henry* the second King of *England*; yet he enjoyned him, that thence-forward he should hinder no Man in his Kingdom from Appealing to the Chair of *Rome*. And that for the future no Man be declared King of *England* without the Pope's consent.

Henry the sixth son to *Frederic* the First, was Excommunicated by Pope *Celestinus* the third, and forced to come to *Rome* for Pardon.

CENT. XIII.

Pope *Innocent* the third Excommunicated *John* King of *England*, for not receiving *Stephen Langtown* Arch Bishop of *Canterbury*, being Approved by the Pope. He brought the said King so low, that he was in the end constrained to Resign his Crown of *England* and *Ireland* to the Pope, and to receive the same back again from the Pope; to him and his Heirs, for yearly payment of 1000 Marks.

Philip the second Emperour, was Excommunicated by the same Pope, and the Empire given to *Otho* Duke of *Saxony*.

Otho the fourth, formerly Duke of *Saxony*, after he came to the Empire fell into the Pope's displeasure, and was by him Excommunicated, and the Empire given to *Frederic* the second, son of *Henry* the sixth Emperour.

Frederic the second Emperour, was barbarously used by several Popes; His own Sons and Subjects were by them encouraged to Rebel against him, and whilst he was hazarding his Person for defence of the distressed Christians in *Asia*, these Holy Fathers endeavored by all ways and means to despoil him of his Crown and Dignity, and in his absence to disturb the Peace of *Europe*. He was Excommunicated by Pope *Honorius* the third, for no other Reason save only this, *Thomas* and *Richard* the Brethren of *Innocentius* the third, and Earls of *Anaquinos*, rebelled against the Emperour, and were by him subdued; *Richard* was taken prisoner, *Thomas* escaped and came to *Rome*, and was protected by the Pope against the Emperour. *Frederic* expostulating with him the unseemliness thereof, so chafed the proud Pope, that immediately he Thundred out his Cursings and Excommunication against him.

Pope *Gregory* the Ninth who succeeded *Honorius* the third in the Papal Chair, revived the Quarrel against the Emperour, and for no cause several times Excommunicated and proscribed him.

Pope *Innocent* the fourth, who succeeded *Gregory* the ninth, did also continue the Quarrel; Though a day was Appointed for their Meeting at *Festennia*, to conclude a peace, and settle a right understanding between them; yet the Pope deceived the Emperour, and in stead of Meeting with him according to his promise, secretly took Ship in the Night, and first came to *Genoua*, from thence to *Lyons* in *France*, where he gathered a Council, and Excommunicated the Emperour. Thus was this Noble Emperour vexed with these proud and malicious Popes, and by them hindred in all his designs for the good of *Christendom*. And are not these practices well becoming the Successors of *St.* Peter, and the Vicar of Christ?

Pope *Boniface* the Eighth instituted the first Jubilee that was kept at *Rome*. In the solemnization whereof, the first day he shewed himself to the people in his Pontifical Garments, with St. *Peters* Keyes carried about him; but the second day he Appeared in Royal Apparel, with a naked Sword carried before him, and a Herauld proclaiming, *Ecce Potestas utrinsque Gladii*, i.e. *Behold the Power*

of

of both Swords, thereby challenging to himself a Sovereign Authority in all things, both Civil and Ecclesiastical. He Excommunicated *Philip* King of *France*, and his Posterity, to the fourth Generation, because he made an Ordinance, that no Money nor Revenue should be carried out of his Countrey to *Rome*.

CENT. XIV.

Pope *Clement* the fifth Excommunicated *Andronicus Palæologus*, Emperour of *Constantinople*, declaring him a Schismatic and Heretic, because he would not suffer the *Grecians* to [illegible] Appeals from the *Greek* Church to the Pope, neither would acknowledge him for his Superiour.

He also Excommunicated the *Venetians* for preferring *Ayada* to the Estate of *Ferrara*, and caused *Francis Dandalus*, their Embassador, with a Chain of Iron Tied about his Neck, to lie down under his Table like a Dog, to catch the bones which fell from it, till his fury was allayed.

He likewise Ordained, that the King of the *Romans* should not enjoy the Title and Right of an Emperour, without Confirmation given by the Pope.

Pope *John* the twenty third would not condescend to the Coronation of *Lewis* the fifth, Duke of *Bavaria*, to be Emperour, because he had used the Imperial Dignity in *Italy*, before he was Authorized by the Pope.

Pope *Clement* the sixth Excommunicated *Ludovicus Quintus* the Emperour, and commanded the Princes *Electors* to chuse another, who in obedience thereunto, Assembling themselves at *Bens* in the Diocels of *Trevers*, they chose *Charles* the fourth, son to *John* King of *Bohemia*.

CENT. XV.

In this Centurie there was so great a *Schism* in the Church of *Rome*, having sometimes two sometimes three Popes at once, and they were so buried in managing and promoting their own Interests and ambitious designs, in Cursing and Excommunicating one another, that they had no leisure to meddle with temporal Princes.

CENT. XVI.

Pope *Paul* 3. Excommunicated *Henry* the Eighth King of *England*, for abrogating his Authority there, and assuming the Supremacy to himself.

Queen *Elizabeth* was never free from their malice till her death; Pope *Pius Quintus*, in the Year 1569. Excommunicated her, and as much as in him lay deprived her of her Crown and Kingdoms, her Honours and Dignities.

Pope *Sixtus Quintus* Excommunicated the King of *Navarre* and Prince of *Conde*. In his time, and by his encouragement, a *Jacobine* Friar, called *Clemens*, killed *Henry* the third King of *France* with an empoisoned Knife, at the Siege of *Paris*. Which Murder the Pope, by a Solemn Oration in the Consistory *Sept.* 2. 1589. commended to the Skies as *rarum, insigne, & memorabile factum*, i. e. as a *rare, excellent and memorable Deed*.

Henry the fourth, Successor to *Henry* the third King of *France*, was also stabb'd by *Ravillac*, which horrible Murder he himself confessed he was moved unto by reading a Book of *Mariana's* a *Spanish* Jesuit. And though it was well enough known, that the Jesuits in *Paris* did both promote and applaud the Deed, yet were they never discountenanced nor disowned at *Rome* for it.

Pope *Clement* the eighth, *Anno* 1600. 42 *Regni Elizabethæ*, sent two *Breves* privately into *England*, one to the Clergy, the other to the People, charging that they should admit no Man, how near soever in blood, for King, after the Queens Death, unless he were such an one, as would not only tolerate the *Roman* Religion, but also promote the same with all his might, and undertake by Oath to perform the same.

Now what Effect these Excommunications and Breves have had, will appear, when we call to mind and consider the design of the *Spanish Armada Anno* 1588. The *Spanish* Invasion of *Ireland Anno* 1599. *Gowrie's* Conspiracie against King *James* in *Scotland Anno* 1600. And the Gun-powder Treason in *England*, 3 *Jacobi Anno Domini* 1605.

Since which time we have never been quite free from their Attempts, witness their Rebellion and Massacres in *Ireland*, and that without any provocation, begun 23. *Octob. Anno* 1641. Their fomenting of our Civil Wars in *England*, (of which, if it were necessary, it were no hard matter to give you many unquestionable Instances) And that barbarous and bloody design now on Foot, and which is in part discovered; God grant, that it may be both fully known, and timely prevented; And that we all may at last learn to prize our own Religion, (which teacheth us no such things,) and live according to the Rules thereof.

By what hath been already said, it is but too evident, how well their Principles and Practices do agree, and how unsafe the condition of Kings and all Magistrates are by reason of that Agreement, is sufficiently apparent.

Where this Doctrine is believed, it hath always a most malicious Aspect upon the Persons, Crowns and Dignities of Princes; and when the Believers of it have power and opportunity to put it in execution, it is then as Mischievous in its Influences, as before it was Malicious in its Aspect.

For though the Bishop of *Rome* hath an unbounded and unlimited Power, None are exempted from his Jurisdiction, it reacheth all, as well Friends as Enemies, Not only the Heretical Protestants, (as they stile us,) but good *Roman* Catholics, (as they call themselves) are liable to the dismal Strokes of his dreadful Thunderbolts; and are sure to feel the force of his Cursings and Excommunications, if at any time they have the misfortune to displease their Sovereign Lord, the Pope.

The consideration whereof one would think, might suffice to awaken and alarm all Kings and Princes, and perswade them, before it is too late, to shake off this Papal Tyranny, and Vindicate that Power and Sovereignty, which the Laws of God, of Nature and of Nations hath conferred on them. But if after all this, they will suffer themselves to be enslav'd and trampled on, they may, when it is too late, repent themselves of their carelesness, and have none to blame but themselves for the ill consequences of their neglect.

I shall only add one Instance more to Compleat their Character, and that is

Their Doctrine of Infallibility.

By which they make the Pope more than Man, and not inferiour to God himself, putting him out of all possibility of Erring. Some of them seem indeed to place him in a middle station, telling us, that he is *Neither God nor Man*, but something inferiour to the one, and much superiour to the other: Now if this be so, I would fain know what he is; for, being a rational Creature, and no good Angel, (as I suppose) I know not what they can make of him, unless it be a *Droil Incarnat*.

This Doctrine is so monstrous and unreasonable in it self, and so dangerous in its consequences, that I wonder how ever it found Admittance among Men of Reason.

Whosoever believes this, enslaves his own Judgement, and deprives himself of all freedom of Will; He puts himself into the Hands and Power of another, to be led captive by him at his ease and pleasure, into all Heresie, and even unto Hell it self; for all his Dictates are indisputable, and if he (whom we think infallible) will have it so, we must believe white to be black, and black to be white, though our Senses contradict it. We must believe Piety to be Sin, and Sin to be Piety, though the Holy Scripture teach us otherwise.

But it will be said, that we suppose Impossibilities, for, that Infallible Spirit by which the Pope is guided and assisted, will not suffer him to dictate any thing but what is true and good.

This will need no other Answer, than a Review of the Determinations and Actions of their Popes, (some of which I have laid before you,) and how true they have been in the one, and how good in the other, let any one Judge. But to this we may add, when they had sometimes two, and sometimes three Popes at once, every one Cursing and Excommunicating another, I would fain know which of them was infallible, for certainly they could not all be so.

When *Stephanus* the sixth disannulled all the Decrees of his Predecessor *Formosus*, caused his dead Body to be taken out of his Grave, and cut off his three Fingers, wherewith he was wont to Consecrate Persons admitted to Spiritual Offices, and threw them into *Tyber*; and caused all them who had received Ordination by *Formosus*, to receive new Ordination; Pray tell me, which of these Popes, (for they are both owned to be legally Seated in the Apostolick Chair) were infallible? for, in my opinion, one of them must needs be in the wrong, and if either of them was so, then we have found out a fallible Pope.

Multi Pontifices in errores & haereses lapsi esse leguntur. *Concil. Basil. in Ep. Synod.*

But I shall at once Answer this Objection by one of their own Councils, which tells us, *Many Popes are Recorded to have fallen into Errours and Heresies.*

Which as it shews the unreasonableness of this Doctrine, so doth it fairly intimate the danger thereof; For, if those who are believed to be infallible Guides may stumble and fall too, then those who have given up themselves to be guided by them, cannot be secure from the same misfortune. And what can be the Issue of this but ruine and destruction, without a true and timely Repentance? And why should they repent, whilst they believe that they have done nothing, but by the direction of one that is infallible?

But

But the danger of this Doctrine is not only private and particular, but Publick and universal. It influenceth the Peace and Safety, the Order and Government of the whole World. If this infallible Gentleman happen at any time to take a pett, and in an ill humour pronounce a Prince and People, or both, to be Heretical and Excommunicate, then what will be the effect, I have already told you. The Sovereignty of the one, and Safety of both are exposed to the next Assassinate Stranger or Oppressor.

That this Doctrine (though in it self so monstrous and unreasonable, and in its consequences so dangerous, both to private Persons and public Societies) is notwithstanding the received and avowed Doctrine of their Church, is so well known, that I shall not need to multiply Evidences for the proof of it. I shall therefore only offer you these two.

When the *Jesuits* were banished the Republic of *Venice*, being searched for at *Padua*, there were found many Copies of a certain Writing, containing eighteen Rules, under this Title, *Regulæ quædam servandæ, ut cum Orthodoxâ Ecclesiâ unâ sentiamus*, i.e. *Rules which ought to be observed, to the end that our Belief may be conformable to that of the Orthodox Church.* In the third of which Rules it is prescribed, That *Men must believe the Hierarchical Church, although it tell us that white is black, which our Eye judgeth to be white.*

My other Witness shall be their great and approved *Bellarmine*, who expressly tells us, That *if the Pope should err by commanding Sin, or forbidding Vertues, yet the Church were bound to believe, that the Vices were good, and the Virtues evil, unless she would sin against her Conscience.* *De Rom. Pontif.* l. 4. c. 5.

So that if any scrupulous Papist should yet think, that to disturb the Peace of Kingdoms, dissolve well governed Societies, burn Towns and Cities, Assassinate Princes, Murder subjects, or any such petty things as are to be done, in order to the promoting of the Catholick Cause, are sinful; They have this *Salvo* ready for them, that though they be sinful in themselves, yet if their Sovereign Lord the Pope, whom they look upon as their infallible Guide, do command it, that very Command takes away the sinfulness of it.

Thus have I given you a Character of a certain sort of Men, who by their avowed Principles and correspondent Practices, do render themselves (in my opinion) much concern'd in this barbarous and bloody design. Which when you have seriously considered, I am confident you will not desire any further satisfaction. And now I shall apply my self to consider of your third Enquiry, wherein you desire my Opinion.

Quest. 3.

For what Reasons, or upon what Pretences, they might probably be Perswaded to engage in such an horrible, bloody and barbarous design?

Answ.

You do well to ask, *For what Reason, or upon what Pretences?* For, though Pretences, I grant, they might have many, yet just reason, cause or provocation, I do verily believe they had none. You expected, it may be, a dismal Tale of some dreadful persecution or oppression they lay under; that they were in danger either to lose their Lives, their Estates, or their Liberties at least; that they were denied the freedom of *English*-men, and debarr'd the use of their Religion; and that by these meanes they were made desperate, and so fir'd into these violent Undertakings.

I am, I confess, of the wise *Solomons* opinion, *Eccl.* 7. 7. That *Oppression oftentimes makes a wise Man mad.* But I do assure you this was none of their Case.

As for their *Lives*, they were safe under the Protection of the Law, and so long as they kept themselves within the bounds of their Duty and Allegiance, they had no more to fear than the best of Protestants.

As for their Estates, they enjoyed them freely and fully, without any trouble or molestation; they were under no Sequestration, nor Decimations; they sate quietly under their own Vines, and had as great, if not greater opportunities, to improve their Patrimonies than any other men.

As for their Liberties, they were no less safe than their Lives and Estates, being never intended by any one; If the Keepers of Prisons had had no other Guests, they would have had but an ill time on't, their Places would not have been so profitable as they are.

As for the Freedom of *English*-men, who enjoyed it more than they did? 'Tis true, that of late, and but of late neither, they have been taken off from some troublesom and chargeable Offices in their Countreys, which I look upon rather an advantage than injury to them; for, by this means they were at liberty to live as retiredly as they pleased, free from that trouble and charge which

[illegible] Protestant Gentleman were forced to undergo for the service of their Countrey. And all this while the greatest among them, till within these very few days, were admitted to Sit and Vote freely in Parliament.

And as for their Religion, they were so far from being debarr'd the Exercise of it, that you can [illegible] know, it hath been the General Complaint of the Nation for some time, that it was too much connived at.

But to satisfie you at once, that they could have no just cause or provocation, by reason of Oppression, in any of these instances, I will make a bold Challenge to the whole Partie; *Let them shew me but any one Papist, since the Reign of King* Henry *the Eighth, that ever suffered in England upon the Account of Religion,* (though many Protestants died upon that score, in the days of Queen *Mary*,) *and I will give up the cause.*

But this I know will be so far from giving you satisfaction, that it will rather raise your Wonder and Amazement at the folly and madness of these men, and stir up your Curiosity to know, what probably might so far prevail with them, as to engage them in such a desperate, dangerous and inhumane Undertaking.

To Gratifie your Curiosity herein, I shall consider the common Motives to Undertakings of this Nature; and having examined how far each or any of them may probably be concern'd in this Affair, I shall leave you at liberty to judge of the whole.

The usual Motives unto such Actions may be Reduced under four Heads, *viz. Covetousness, Ambition, Revenge,* or *Religion.* It will be wondred at, I suppose, that I should Rank Religion with such Company; but of that I shall give you an Account, when I come to speak of it as a Motive to such Actions. 1 *Tim.* 6. 10. *The love of Money* (saith St. *Paul*) *is the Root of all evil, which while some covet after, they err from the Faith, and pierce themselves thorough with many sorrowes.*

An insatiable desire of what is not one's own, is a mighty incentive to ill and unjust Actions; and oftentimes occasions great trouble and misery to the covetous themselves; Whilst Men are hurried on and guided by this only, they have no leisure to think of what is fit and just to be done. And I do not believe *His Holiness* hath so far mortified this Passion, but that he hath a great hanckering still after the old *English Peter-pence*, a great desire to revive that gainful Trade of *Appeals* from hence to *Rome*, and *Indulgences* from thence hither. And that his Fingers still itch after *Collations, Investitures, &c.* Nor do I think, that his Agents and Adherents, whether they be of the Laity or Clergy, are so modest and self-denying Persons, but that the great and gainful Offices in our Church and State, may happen to tempt the most abstemious among them; An *English Bishoprick*, a good *Deanery*, a rich *Arch-Deaconry*, a well-endow'd *Prebendary*, or a *Fat Benefice*, are no such contemptible things in the Eyes of the *Popish* Clergy. Nor are those many advantageous Places and Employments in our State, at all undervalued by the *Popish* Laity, whose gain is all the Godliness they design.

Ambition is an immoderate Appetite, and desire of Honour and Grandeur, to compass which Men usually stick at nothing, *Quocunque modo rem*, is their Motto. If they can but by any way or means Aggrandize themselves, they never consider the Justice or injustice of their Claim, nor are much concern'd whether the means they use be lawful or no. This is the temper of Ambitious Men, and it is but too natural to all men; The Poet well observes.

Persius Satyr. 1. *At pulchrum est digito monstrari, & dicier, Hic est.*

And I am afraid *His Holiness* and his Partie are not without some of this Leaven in them; though the Successor of St. *Peter*, out of his abundant Humility, do stile himself, *Servus Servorum Domini*, i.e. *The Servant of the Servants of the Lord*; yet I doubt he is not so lowly minded, but that it would mightily please him to see Crowns and Scepters lying at his Feet. It is no doubt a great Condescension in this Holy Father, to admit the Emperour to be his Advocate, to be a Canon or Brother of the Church of *Lateran*, to allow him to be the Sewer of his Table, to be his Train-Bearer, the Quirie of his Stable, to hold his Stirrup, *&c.* With what Humility did Pope *Alexander* the third, set his Foot upon the Neck of the Noble Emperour *Frederic* the first, surnamed *Barbarossa*, prophaning Scripture into the Bargain, as I have already shewn you? With what a modest Countenance did Pope *Innocent* the third look upon *John* King of *England* as his Tributary? And with what Meekness did the same Pope *Alexander* the third use *Henry* the second King of *England* in the Case of *Thomas Becket*? And do not you think that the Bishop of *Rome* that now is, would be glad to see the Crown of *England*, and our King too, in the

Lib. Sacr. Cerem.

the ſame Caſe that then both it and the King was? And that his Clergie would not willingly ſet themſelves exempted from the Coercive Power of Kings, as formerly they were? And if ſo, then do you judge whether this might not probably have ſome Influence upon their Actions in this Affair.

Revenge (ſaith the *Italian* Proverb) *is a thing ſo ſweet and pleaſant, that God Almighty will not allow it to Man, but reſerves it wholly to Himſelf.* 'Tis true indeed, that God reſerves it to Himſelf, but not for that Reaſon which the Proverb aſſigns. When St. *Paul* adviſeth us, *Not to avenge our ſelves, but rather to give place unto wrath.* He gives this Reaſon of his Advice, *For it is written, Vengeance is mine; I will repay it, ſaith the Lord.* Not that God envieth Man any thing that is ſweet and pleaſant, provided it be not hurtful; but as careful Parents will not put a Knife into the hands of their Children, ſo this being a dangerous Weapon, which we, poor Mortals, know not how to uſe; God, for our good, denieth it to us. But ever ſince our firſt Parents did preſume to take of the forbidden fruit, all their Poſterity have been very eager after things forbidden, and very deſirous of things that are denied them. Hence is it, that Men are ſo apt to invade the Prerogative and Priviledge of Almighty God, to throw down all Incloſures, and tranſgreſs the Bounds and Limits that are ſet them. Hence is it, that they preſume to wield this dangerous Weapon of Revenge, and make ſuch ill work with it in the World. Such is the nature of it, that when Men are once poſſeſſed with a deſire thereof, that very deſire becomes violent, imperious and irreſiſtible. Nothing muſt ſtand before it, *Humanity, Reaſon or Religion, Pity towards Parents, Loyalty towards Sovereigns,* or *Duty to God,* are but weak Rampires againſt the impetuous torrent of this violent Paſſion. It hurries Men on through Blood and Slaughter, Treaſon, Murder, Sacrilege, and all manner of Villany, and ſtops at nothing till it attain the end it aims at. And I am afraid their Holy Father the Pope hath not quite diveſted himſelf of this deſire; He may poſſibly remember what King *Henry* the Eighth did to his Predeceſſors, Pope *Clement* the ſeventh and *Paul* the third, when he ſhook off the Papal Tyranny, denied obedience to the Pope, forbid the carrying of any money out of his Kingdom to *Rome,* and cauſed Himſelf to be Recognized *Supreme Head of the Church of England.* He cannot but be ſenſible, how the Succeſſors of that King always have done, and ſtill do keep the Pope at a diſtance, and ſcorn his pretended Power and Authority here; and believing (as his Flatterers tell him) that God's Tribunal and his are all one. Though others may not, he thinks he lawfully may claim a ſhare with God in the execution of Vengeance; and that therefore he doth no more than well, whilſt he endeavors to revenge himſelf and the Church of *Rome,* upon the Heretical King and Church of *England,* (as they are pleaſed to ſtile us,) for our defection and ſeparation from him and it.

Rom. 12. 19. Deut. 32. 35. Heb. 10. 30.

I might add many more, even moſt of the *Works of the Fleſh, as Hatred, Variance, Emulation, Wrath, Striſe, Sedition, Envy, &c.* Gal. 5. 20, 21. But all theſe, either directly or by conſequence, are Compriſed under ſome of theſe three Heads before-mentioned. Now that theſe three Paſſions, *viz. Coveteouſneſs, Ambition,* and *Revenge,* have all united their Forces, Conſpired together, and mightily promoted this barbarous and bloody deſign, I think, is ſufficiently plain and evident.

But though theſe might be ſtrong and prevalent Motives to the firſt Deſigners, whoſe Aim, no doubt, it was to make themſelves rich and great, and to be avenged of thoſe who had ſo long hindred them from being ſo; yet were they no good Pretenſions, nor ſufficient Pleas, to palliate their intended Enterprize. Theſe were too groſs and courſe Materials to make up a publick *Remonſtrance* or *Manifeſto.* They muſt have ſomething more fine, more taking with, and perſuaſive among the people, to cover ſo black a deſign, and varniſh over ſo hateful an Undertaking. Now there is nothing doth more effectually impoſe upon the minds of Men, or ſooner engage them in great and dangerous undertakings, than that which I have propounded as the laſt Motive hereunto, *viz. Religion.*

But is it poſſible, that *Religion,* which is ſo good a thing, ſhould either encourage or perſuade Men to that which is ſo evil? Surely no. And therefore it will be fit that I here explain my ſelf a little, leſt any wicked and malicious Perſons ſhould hence take occaſion to quarrel with Religion it ſelf, to caſt an Aſperſion upon the moſt Innocent thing, and ſully the greateſt Beauty in the World. I very well know, and let all the World know, that true Religion never encourageth nor perſwadeth to any thing, but what is holy and juſt, and good: That it not only diſcountenanceth, but abhorreth whatſoever is evil, much more ſuch wicked, barbarous and inhumane Practices as we are now ſpeaking of. See *The Pourtraicture of true Religion* drawn in Little, by a moſt excellent Hand. Jam. 1. 27. *Pure Religion and undefiled before God and the Father, is this; To viſit the*

Fatherless and Widows in their Affliction, and to keep himself unspotted from the World. This I take to be that (*Jam.* 3. 17.) *Wisdom which is from above, which is first Pure, then Peaceable, gentle and easie to be intreated, full of mercy and good fruits, without partiality, and without hypocrisie.* But where we meet with *Envying, Strife, Confusion, and every evil work*, the *Wisdom* that directeth thereunto *descendeth not from above, but is earthly, sensual and devilish.*

When therefore I speak of Religion as an Incentive to any thing that is evil, I do not speak of Religion simply considered, nor of the true Religion, but of the Religion of these ill men who are engaged in such ill Practices: And in this Case I particularly mean the *Romish Superstition*; And that the Doctrine and Principles thereof do directly tend to Faction and Rebellion, that it doth encourage Men in *Treason, Murder, and every evil work*, I have so plainly shewn you, that I shall not need to add any more to that Evidence.

Now whenas Men are animated by that, which they take to be Religion, they are easily engaged in the most desperate and bloody designs, and (being hurried on by a blind and mis-guided zeal) they are usually most fierce and violent in their Actings. They look upon every thing to be not only lawful but good, that serves to promote the cause of their fancied Religion. Herein is verified that of our blessed Saviour, *The time cometh, that whosoever killeth you, will think he doeth God service*, John 16.2

And herein the Religion of old and new *Rome*, *i.e.* of Heathen and Christian *Rome* do very much agree; for, as the Pagan Persecutors thought they did great and acceptable service to their Heathen-gods, in killing Christians; so the present Church of *Rome* thinks she doth very good service to God, the Church, and to Religion, in prosecuting Heretical Princes and People (as they call all those who are not of their Persuasion) with all manner of cruelty and inhumanity that is imaginable.

This therefore, *viz. Their Religion*, I look upon to be the greatest Motive to this barbarous and bloody design of theirs. And this, whatever else they deny, they will seldom disown; As for instance, their intended Secretary of State, Mr. *Coleman*, upon his late Trial, though he denied any thing of a design upon the Kings Person, and many other things which were plainly enough proved against him, yet briskly owned that he had endeavoured to introduce the *Romish Religion*, and to have it setled and established here in *England*. And if we recollect our thoughts, and consider that inhumane *Massacre* of the *Hugonots* in *Paris*, the bloody Persecution of the *Waldenses*, and poor Protestants in the Valleys of *Angrogne, Piedmont, &c.* The *Marian* days here in *England*; The *Spanish Armado* sent to ruine both our Religion and Government; *O Neal's, Desmond's* and *Tyr-Oen's* Rebellion in *Ireland*; The *Spanish* Invasion of that Kingdom under *Don Juan d' Aquila*; the Gun-powder Treason in the days of King *James*; the late Rebellion in *Ireland* in the days of King *Charles* the first. The continual Plottings and Contrivances ever since, and this Barbarous and Bloody Design now under Examination; We shall find Religion at the bottom of all these. Read but the several Stories (to which I refer you,) and you will find, That the Foundation of all was still a Command and Directions, either mediately or immediately, from their Holy Father the Pope; the thing designed was always the Promoting of the Catholic Cause, *i.e.* the setting up of *Romish* Superstition. The Mean propounded was, by extirpating Heresie and Heretics, *i.e.* by murdering all innocent and good men, that would not be of their Persuasion; And this they were obliged unto, not only by an Oath, but under the pain of eternal damnation.

Now when Mens very *Religion* is *Rebellion*, and their *Faith Faction*, what Security can any Prince or People promise to themselves in conniving at such a sort of men? I pray God our Eyes may be opened in time, that we may repent of our sins, and amend our lives, that we may see God's Goodness in the Discovery, and make seasonable and effectual use of those Prudential Means which God hath fairly put into our hands, for the timely prevention of it.

Thus, Sir, have I considered the Contents of your Letter, and endeavored to give you the satisfaction you desired; wherein if I have come short of your expectation, you must thank yourself, for making choice of one of so mean capacity, and meaner Intelligence.

And now, Sir, having a little Paper to spare, give me leave to ask one Question of you.

Quest.

Whether you think a Papist [*qua Papist*] i.e. *Acting according to the Principles of his Religion, can be either an honest Man, a good Neighbour, a good Friend, or a good Subject?*

Answ.

I only propound this Problematically, and therefore you must not expect that I intend to determine it; However, to illustrate the Question a little, give me leave to offer you something by way of Expostulation.

1. He

1. He who believeth it not only lawful but necessary, to Dissemble, Lie, Violate his Vows, break his Oaths, make light of his Word and Promises, Swear and Forswear, say or do any thing, when either his Ghostly Father commands it, or the Interest of the Catholic Cause requires it: and is perswaded, that say or do what he will upon that Account, there is one in the World, who by his own Power, and many others, who by a Power from that one, can dispense with him for it, pardon all, and make that which in it self is sinful, to be no sin. Can you think such an one to be an honest Man?

2. He who believes it lawful to deceive and undermine his Neighbour, to injure him in his Body, Goods or good Name; if by reason of any of these he stand in his way, and hinder his design of promoting the Cause he hath undertaken. He whose avowed Principle it is, *That Faith is not to be kept with Heretics*, i.e. Men of a different Persuasion from himself: He who is perswaded that he owes nothing of Love, Kindness, Affection or Good-will to any one, unless they be serviceable to him in his ill designes upon others; who hath devoted himself wholly to one Interest, and one Partie, and looks upon all the World besides as Heathens and Publicans, and accordingly to be dealt with; Have you so much Charity to think that such an one can be a good Neighbour, when he hath an opportunity to be otherwise?

3. He, of whose Sincerity we cannot be assur'd, and of whose Fidelity we have all the reason in the World to doubt, because his Principles teach him to Dissemble, and his Religion allows him to deceive us. He, to whom we cannot with confidence commit any Secret, and from whom we cannot expect any Kindness, unless we joyn Interests with him, and drive on the same design that he doth; who believes it not only lawful, but sometimes necessary to deceive, betray, and expose his best Friends to all the dangers that are imaginable, meerly to advance an Interest which he hath espous'd; whom no Obligation, either of Relation, or Affection, or Kindness, or Vows, or Promises, or Oathes, or any other Engagement whatsoever, can keep within the Rules either of Justice or Friendship, when the over-ruling Interest of the Catholic Cause requires it should be otherwise; Can you imagine that such an one can ever make a good Friend?

4. He who believes that there is a foreign Power superiour to that of his own Prince, even in his own Kingdom; and that he is bound in Conscience to obey the former and disobey the latter, if at any time their Commands happen to run Counter; that he may be Absolv'd from his Allegiance, and dispens'd with for his duty and obedience to his own Prince; that notwithstanding Saint *Pauls* Doctrine to the contrary, *Rom.* 13. 1, 2. yet sometimes it may be lawful for him to Resist and Rebel against his Sovereign; but if at any time it happen, that this Superiour Power should in an ill humour, declare this Prince to be Heretical and Excommunicate, then he not only may, but ought to do all that in him lies, to depose, dethrone, and deprive this Prince of his Kingdom, to destroy his Laws, ruine his Government, and subvert all established Rule and Order both in Church and State. Whilst any one is of this Persuasion, can you or any man believe, that such an one can ever be a good subject?

Who they are that thus believe, you may, without consulting an Oracle, easily divine; And if this Probleme should happen to be determin'd against them, That being just to their own Principles, they can neither be honest Men, good Neighbors, good Friends, nor good Subjects; how much then will it concern all Men, and all Degrees and Societies of Men, to be ware of them? I shall not urge it further, but having started the thing, shall wholly leave it to your Consideration, that you may improve or damn the Argument, as to you shall seem most just, when you have leisure to spend some thoughts upon it. In the mean time give me leave to tell you, that I really am,

SIR,

Yours, &c.

FINIS.

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